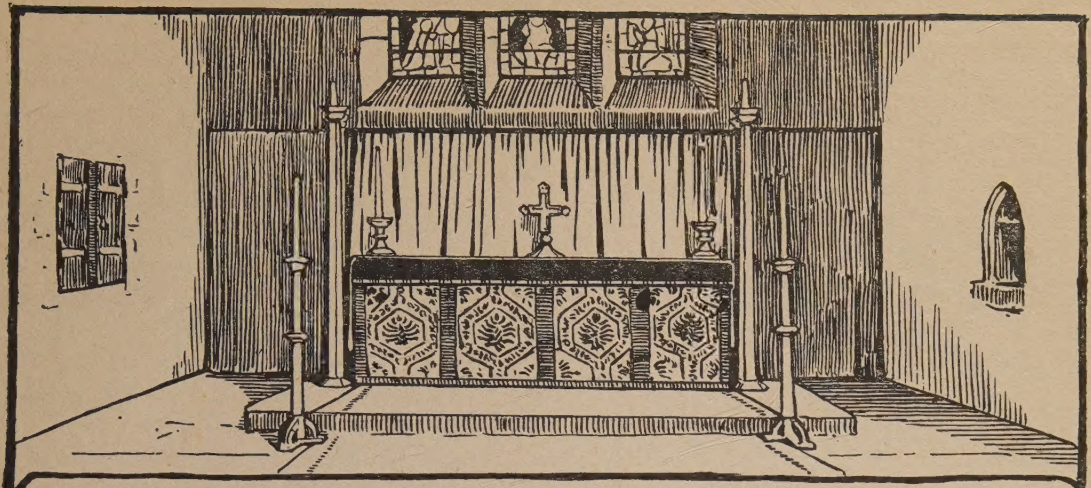

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Autumn, 1928.

Vol. 1. No. 3.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

AUTUMN, 1928. **Vol. 1, No. 3.**

GENERAL SECRETARY'S NOTES.

The Society is growing slowly, but very steadily. At the end of August our membership has reached 155, an increase of exactly fifty per cent. since the last Annual Meeting. We feel bigger and more confident, and it is probably good for us that we have not had a dose of Alice in Wonderland's tonic. We might have lost our heads besides losing sight of our feet.

THE GENERAL MEETING.

The final arrangements for the General Meeting at Oxford on November 14th—16th are not quite complete. The Principal of Cuddesdon much regrets he cannot fulfil his engagement with us owing to his appointment to the bishopric of Wakefield. We are hoping, however, that Canon Hepher of Winchester will speak or preach for us. The programme is as follows :—

WEDNESDAY, Nov. 14.

2.30 p.m. Meeting of General Committee.

5.30 p.m. **Festal Evensong** in the Church of SS. Philip and James.
Preacher : Rev. Canon W. H. W. WILLIAMS, *Rector of Hemsworth and Hon. Canon of Wakefield Cathedral.*

8.0 p.m. **Official Annual General Meeting.**

THURSDAY, Nov. 15.

7.45 a.m. **Solemn Eucharist.**

10.30 a.m. **Conference,** at which the subject for discussion will be " The Holy Eucharist in the Life of the Parish."
First Session.

11.30 a.m. Second Session.
Speaker : The Very Rev. the DEAN OF CHESTER.

2.30 p.m. Third Session. Subject " Music ".

5.30 p.m. **Evensong and Sermon.**
Preacher : Rev. R. M. HAY, B.D., Vicar of SS. Philip and James, Oxford.

8.15 p.m. Informal Gathering.

FRIDAY, Nov. 16.

7.45 a.m. **Solemn Eucharist** in the Church of SS. Philip and James.

The Conference and Services will be open to non-members.

All the meetings, except the Informal Gathering, will be in St. Mary's Parish Room, and both the services on *Thursday* will be in the choir of the University Church.

As soon as the list of speakers and preachers is complete a detailed notice of the Meeting will be sent to all members, and to any others if they apply for it.

Oxford is still the best centre for the Meeting though the Society is not in any sense " academic." I very much hope we shall be able to welcome a record number of visitors this year. Hospitality or cheap accommodation in " digs " can be provided if the General Secretary is notified in good time.

W. E. NORRIS,
Hon. General Secretary.

" THE BELOVED PARISH."

It is a Colliery Parish, but it does not resemble other Colliery Parishes.

There is in it no pawnshop, no common lodging-house, and no Working-men's Club. The miners are a Church and Chapel-going folk and they spend their spare time and their wages upon their homes and gardens.

I am inclined to attribute this blessedness to the fact that the two Vicars who ministered there successively during the last three quarters of the nineteenth century, were, both of them, able and devoted servants of God. Moreover, before their time, John Wesley himself used frequently to preach in the parish Church.

Fifteen years ago the Churchmanship prevailing in the Parish was that which is described in the advertisement columns of Church Newspapers as " Mod., E.P., Lights, Coloured Stoles." There was a " plain celebration " every Sunday at 8 a.m., at which the average attendance on ordinary Sundays was about fifteen ; and another at noon after Matins and sermon, on the fourth Sunday in the month. The Eucharist had been Sung on Easter Day and Whit-

sunday, but this innovation was regarded with disfavour. The term "high-church" was a term of reproach which no one could afford to have levelled at him; the word "Catholic" meant "Papist" and nothing else. The sung service on Sunday morning was Matins; the congregation was small and consisted mostly of children and the womenfolk of the "best houses." The congregation in the evening, however, was very large indeed, in fact the big Church was generally quite full.

That was the parish as I remember it. I live there no longer, but, when I visited it a short while ago and spent a Sunday there, I found that there had been a complete revolution in Churchmanship. The picture which accompanies these words shews the head of a Procession which I witnessed, passing from the Church to a new Hall in the Parish. It does not do justice to the beauty of the Pageant. The foreshortening confuses the leaders and fails to display the dignified spacing; the Thurifer's censer cannot be seen, and his devout little attendant is also completely hidden. Moreover, the impressive length of the procession is not shewn. But enough is revealed to indicate that the Church there is no longer reluctant or afraid to manifest the Catholic tradition of the Church of England in all fulness.

Similar revolutions have taken place in many other parishes. What makes the revolution in the "beloved parish" remarkable is the fact that it has apparently been effected wholly without "casualties." I looked round the Church; death, alas, had removed some beloved people, but, for the rest, all the familiar faces seemed to be there and a very great multitude of new faces besides. There must have been well over a hundred communicants at 8 a.m., and for the Eucharist at eleven (beautifully sung and gorgeously adorned) the Church was quite full, and I noted that the men easily outnumbered the women. Festal Evensong was also very well attended. But the Church was not quite so full as it had been in the morning.

It is the rumour of this phenomenon, the restoration of an English Catholicism, not only without losses but with many gains, which, I suppose, has prompted the Editor of the ENGLISH CATHOLIC to ask me to find out how it was accomplished.

I have, therefore, endeavoured to examine the Priest who was Vicar of the Parish while these changes and developments were taking place. I have asked him, "How did you manage it?" His reply is "I didn't, it came to pass." However, I have wrung from him the confession of certain principles and methods which may explain the phenomena.

First and foremost he was an ardent believer in the Church of England and its distinctive mission within the Catholic Church. He was convinced that it is the Mission of the Church of England to lead the divided Catholic Church back to the parting of the ways, and so back to Catholic unity. That conviction seems to have underlain all his teaching.

He always insisted that the Church of England was the Catholic Church in England and expected it to behave as such. He established in the parish branches only of the most typical and representative Societies of the Church of England, *e.g.*, the Church of England Men's Society, the Mothers' Union, the Girls' Friendly Society and Church Boy Scouts: he supported only the most representative missionary and philanthropic agencies of the Church, *e.g.*, S.P.C.K., S.P.G., and the Church of England Waifs and Strays Society. He refused to establish branches of party organisations, especially eschewing those which loudly call themselves "Catholic." He always maintained that they only obscure the Catholic character of the Church of England as a whole and make the recovery of its Catholic complexion "patchy" and unhealthy.

The Book of Common Prayer was his Charter. According to his teaching the Book embodied the Principles of the Church of England. It needed revising only in order that those principles might be made clearer in the light of more accurate liturgical knowledge and applied more fitly to the needs of the day.

Meanwhile he proclaimed that the Book must be adhered to strictly; variations were only permissible with the consent of all the parties to the promise made at his ordination (or the successors of those parties) *viz.*, the Bishop, the People and the Priest,—in the Presence of God.

Then again it appears that he successfully met the accusation that he was leading Romewards by making the distinction between English Catholicism and Roman Catholicism as clear as the distinction between English Catholicism and English Protestantism. He published in pamphlets

that were sold in the Church what he called the six points of difference between the Church of England and the Church of Rome :—

(1) We are free of the dictatorship of the Pope. (2) Our Services are in the language of the people. (3) We pray *with* not *to* the Saints. (4) Indulgences are repudiated. (5) Mass without communicants is forbidden and the Chalice is restored to the laity. (6) The theory of Transubstantiation gives place to the earlier and truer doctrine of the Real Presence.

He also preached a course of Sermons on the Public Worship of the Church, and in his teaching on this subject he always maintained that loyalty in externals is important as a safeguard of loyalty in the things of the Spirit.

He insisted on the importance of externals; the externals of our worship must be those of the Ornaments Rubric of the Book of Common Prayer and not those of other rites. He was wont to maintain that the veneering of the English rite with foreign "Western" ceremonial was indisputably disloyal as it was indisputably ugly. I heard a rueful tale of a lady who once offered him some lace for the Altar and was advised to sell it to the Pope and bring him (the Vicar) the money for it.

I think there can be little doubt that acceptance of the substitution of Sung Eucharist for Sung Matins on Sunday mornings is to be attributed to the fact that the Vicar was entirely silent on the subject of "fasting Communion," and never discouraged people from communicating at the High Service.

I have taxed him closely on this subject—"Is not this liberty very dangerous, to say the least of it?"

His answer is :—"The responsibility is not mine but that of the Church of England; I am no more silent on the subject than the Book of Common Prayer; the Prayer Book twice over gives categorically and at length what is required of those who come to the Lord's Supper. Fasting is not mentioned among the requirements."

"But what are the results?"

"As you saw this morning, about three-fifths of our weekly Communicants receive 'early,' about two-fifths receive 'late.' Those young men whom you saw communicating 'late' were mostly coal miners; they 'sleep in' on Sunday mornings, bless 'em, and get up at about 10 a.m."

"But what is the effect upon the spiritual health of the Community?"

"Judge that for yourself. Have you come here pestering me with questions because of the moribund condition of the parish, or because of its life and health?"

So I left the matter there. Presumably the "prophecy" must be tested by its fruits, whether it be true or whether it be false.

I know that the Vicar was continually reminding communicants of the necessity of spiritual preparation as laid down in the catechism, and of the danger incurred by communicating without genuine repentance, faith and charity. Moreover, the Church of England's teaching concerning the use of private confession in preparation for the Lord's Supper was continually set before the people and (as far as I could ascertain) had come to be thoroughly understood.

I inquired about the finances of the parish. It seemed to me that readers of the ENGLISH CATHOLIC would wish to know whether great sums of money were spent in this parish of coal miners upon musical and ceremonial ornaments, and whether spiritual enterprise was starved in consequence.

The Vicar laughed and said—"Do not tell . . . the professionals, but nearly all the things which you saw, including the Vestments, the Banners, and even the golden Riddel posts and the Canopy over the Altar, were designed and made by amateurs and voluntary workers in the parish."

"You do not mean to say that you followed your own taste and fancy in designing those ornaments of the Church and its Ministers?" The Vicar glared at me . . .

"No, I do not! I soaked myself in the traditional expression of English Worship. I have been a member of the Alcuin Club almost since its foundation, and I have sought the friendship of such teachers as Mr. F. C. Eeles, who was ever ready to help. I sincerely hope that by such discipline 'my own taste and fancy' has been run into the mould provided by the Ornaments Rubric of the Book of Common Prayer. If I have allayed suspicion in this Parish and won the confidence of folk, it is because they knew that they were not being called to follow an individual's vagaries but to express the mind of the Church of England. Subject to that discipline the execution was local and freely given."

"Well," I said, "at any rate the Choir

is not amateur, or at least has not been trained by amateurs ; I may be prejudiced, but I thought the singing quite the best I have ever heard in any parish Church."

" You are wrong," he replied, (and I let him talk on without interruption), " the choir is wholly voluntary, and is trained by a voluntary choirmaster and a voluntary organist with voluntary assistants and understudies. The same is true of the bell-ringers and many other doers of work. Practically all the Communicants, except the old and infirm, are definitely employed Church-workers. That is probably why the singing sounded to you so good ; they all sing, following the leadership of the Choir. They come together not to be ministered unto but to minister. No, the cost is not great. The amount raised for Church purposes in the parish last year was about £900, and nearly all of this was spent in Clergy stipends, missions and structural developments. Times are appallingly hard, no-one outside the coal areas knows how hard, but they all give a little and they all work a great deal."

" How do you account for that ?"

" I don't account for the Grace of God. But they have all been taught that their Confirmation was their Ordination for their office and work as laymen and laywomen in the Church of God. Their whole preparation for Confirmation was shaped to this single end—training for the work God had for them to do. And they were enlisted young."

" How young ?"

" I always tried to get them in their twelfth year."

" Why that year ?"

" Because long experience has taught me that it is the best age ; moreover, I regard it as of immense significance that the Child Jesus was twelve years old when He said, ' Wist ye not that I must be about My Father's business.' "

I gathered that the transformation of the parish had been quite gradual. One of the Vicar's phrases was, " I tried not to jerk the tow-rope." He told the people the end he was aiming at on the first Sunday of his ministry there, namely, to carry out the provisions of the Book of Common Prayer, in the spirit and in the letter. He told them that this would entail considerable changes and that towards that end he would proceed, " never halting, never hurrying and never stepping back."

He was in some respects an opportunist. In reforms of peculiar difficulty, he waited for a God-given opportunity. The daily Eucharist was introduced at the beginning of the War and a Guild enrolled to insure a daily attendance. The closing of a Mission

Church, necessitated by his "joining-up" as a Chaplain, provided the opportunity for the final substitution of the Eucharist for Matins every Sunday at 11 a.m. The consecration of the War Memorial (upon which the Communicants spent thousands) provided the opportunity for a great development in ceremonial.

And now the Vicar (who is sure to read this article) will forgive me if I add some comments of my own—for, after all, I know the Parish as well as he does.

It is true that the Church in that parish is almost unique in Strength, in Vigour, in Zeal and in Charity, manifesting "the fruits of the Spirit." I know no other parish that can shew such crowds of young men and women serving and worshipping God in unity and the beauty of holiness.

But the parish was remarkable in many respects before that Vicar came to effect a transformation. There were there, ready-to-hand, devoted Churchworkers and teachers with singular gifts, loyal and willing to go forward and to support their lawfully appointed pastor, whoever he might be. They were agents in the transformation at least as truly as the Vicar himself.

Personally I believe that the Vicar's methods were right methods. But it is only fair to add that the results could not have been as remarkable or as happy as they are in a parish less blest with remarkable and happy personalities.

MODERN CHURCH ARRANGEMENTS.

By F. E. Howard.

There is a widespread and growing feeling in the Church of England that the standard of beauty and convenience which satisfied our fathers does not fulfil the requirements of to-day. Knowledge of liturgical matters has increased, more ceremonial is employed in even the most moderate churches, and along with this much more is known of mediaeval church fittings and arrangement, and the work of the past is more adequately appreciated. Artistic standards, though still lamentably low, are certainly higher than those of thirty years ago, and the stock articles of the church furnisher are finding fewer and fewer customers.

These notes are intended as a general guide for those who wish to improve their churches by undoing the mistakes of their immediate predecessors. There are very few churches, old or new, which could not be made far more beautiful and convenient for worship on the lines here laid out. Even our ancient parish churches have passed through such vicissitudes since the Reformation, particularly owing to the misguided zeal of the Gothic Revival, that practically all now present a very different appearance from that intended by their original builders, and the majority of modern churches were the work of architects who did not specialise in church work and had very little idea of the requirements of church arrangement, while even the specialists were often misled by the theories of the half-educated amateur ecclesiologists of the early nineteenth century.

The majority of our churches are spoilt by dingy painted walls, crude stained glass, garish encaustic tiles, uncouth reredoses of stone or mosaic, many gabled and studded with lumps of gaudy marble. Their sanctuaries are encumbered with gawky bishop's chairs. Glastonbury chairs, spiky brass candlesticks, tarnished candelabra, dusty banners of hideous design, woolwork mats and rickety altar rails supported on metal scroll work of distorted patterns. Their altars are often the meanest tables of the minimum size, either exposed to view in disobedience to the Canons, or covered by frontals of wretched design and colour, while the ornaments are too often of the cheapest stock pattern of lacquered brass.

Even in the choir conditions are generally as unsatisfactory. The choir stalls are too numerous and too large, of restless and cumbrous design, leaving no proper space for the access of communicants to the altar and their return. The traditional arrangement of returned stalls has been generally abandoned.

In the nave we find that too many seats have been crammed in, that the passages are not wide enough for the simplest procession, that the base of the screen is hidden by the seats being carried too far to the eastward, that the pulpit is large and ungainly and often of appalling ugliness, the lectern an absurd brazen bird, while the font is thrust out of the way, without a step to raise it above the common floor level, and destitute of any cover to protect it.

Those who, like myself, seldom pass a

church, old or new, without entering it know that the picture I have drawn is not exaggerated. There are many exceptions, happily. A few churches seem to have come down from the middle ages without losing any of their old charm, and retaining practically all their essential fittings, while others have been so skilfully treated in recent times that the marvellous beauty of the pre-reformation parish church seems to be recaptured. A few modern churches also are models of church arrangement. In many a good start has been made in the right direction. But the fact remains that the majority of our churches are spoilt by ill-designed fittings, and ornaments, badly arranged.

When a parish priest or the parishioners wish to undertake a scheme of improvement it is best to call in the advice of an architect first of all. Very few ordinary practitioners have the necessary knowledge of church art and arrangement nowadays, so it is wise to employ a specialist rather than a local man, even though the latter may be a parishioner, and unless the prime movers of the scheme have real artistic knowledge, the advice of the Diocesan Advisory Committee should be invoked. A letter should be sent to the Secretary, outlining the scheme proposed, and accompanied by photographs of the church. In some cases the Committee will send one of their experts to make a preliminary report, and in any case a list of suitable architects will be sent. The choice of an architect should be made with care, no appointment should be made before some of his works have been inspected, and when chosen his advice should be followed without unnecessary quibbling.

These notes are not intended to be a substitute for proper architectural advice, but it is far easier for all concerned and for the architect in particular if the priest and committee or Parochial Church Council have a sound, if elementary knowledge of the main principles of church arrangement.

THE SANCTUARY.

1. Spacing and Levels.

The most essential point is a spacious and well-arranged Sanctuary. It is most important that the depth of the sanctuary should be sufficient. Most modern churches are deficient in this respect, particularly those of the first-half of the nineteenth century, while many ancient churches with long chancels have far too much space assigned to the stalls and too little to the sanctuary.

Let us first consider the minimum depth required even in a small side chapel. The altar should never be less than two feet six inches from front to back, and the platform in front of it must not be less than two feet six, if the priest is to celebrate without fear of tripping. Then an adequate space is needed for the priest to move along the altar rails without the possibility of catching his foot against the altar step. Three feet is the absolute minimum here. The altar rail should not be less than six inches wide, and the kneeler not less than a foot. It follows that a sanctuary should not be less in depth than nine feet six inches for bare convenience. Whenever possible the footpace should be six feet from front to back, and the space between this and the altar rail four feet six or more, while altar rails are more convenient if the rail is nine inches wide and the kneeling step fourteen inches, making a total depth of twelve feet or more.

Even this depth is inadequate in a large chancel, particularly where ceremonial is a feature of the worship. When the depth of the chancel is sufficient the spacing should be somewhat as follows. Nine inches for reredos, three feet for altar, three feet for platform, making a footpace of six feet nine inches, two feet three to two feet six for deacon's step, the same for subdeacon's step, then as wide a space as possible, from six to ten feet to the altar rails to allow room for the evolutions of the cerofers and thurifer, as well as the passage of the ministers along the altar rails. Thus a really spacious sanctuary may be from nineteen to twenty-four feet deep. More depth than this is not necessary, and as a matter of fact, is rarely obtainable.

With the exception of the altar step or foot-pace, which should be about three feet longer than the altar, the steps should run from wall to wall without break or curve, and where the chancel is so narrow as to leave only three feet between the footpace and the side wall, the footpace also should be carried right across the chancel.

The steps should be shallow. Ancient steps were often but four inches high, and it is best not to exceed five inches.

In the average church to-day the levels are often absurdly badly arranged. The architects of the past had a mania for raising the altar as high as possible, and laid great stress on the mystical number of

seven. Thus two steps were often arranged at the altar rails, so that the communicants must kneel on a level six inches below that on which the minister stands, the space between rail and footpace was often cut up by the insertion of unnecessary and unmeaning steps, while the altar often stands on a veritable pile of steps, each too narrow for deacon and subdeacon to stand one behind the other.

In dealing with a modern sanctuary of this kind it is safe to remove all except the lower step of the altar platform, which will in most cases remedy the insufficient depth and width of the footpace. Any steps westward of this can sometimes be adjusted to give a deacon's and subdeacon's step of adequate width. The two steps at the altar rail can sometimes be avoided by carrying the lower step westward to the end of the stalls.

The alteration of existing steps is often a costly matter, and matters may be complicated by the existence of family vaults below, or large memorial slabs in the paving. Temporary improvement can often be carried out at small cost by ekeing out the steps with deal platforms, painted or stained to match the existing floors.

Where such an orgy of steps has been indulged in it will often be found that the sill of the east window is far too low, that the piscina is but a foot or eighteen inches above the floor, and that the sedilia are unusable. In such a case an effort should be made to get back to the original levels, guided by the height of the piscina sill, which should be about two feet nine to three feet above the floor, and by the height of the seats of the sedilia, which should be from fifteen inches to eighteen inches high. Where these are stepped the former existence of deacon's and sub-deacon's steps is indicated, and the proper width and height of the steps is exactly shown. The height of the east window sill will determine whether a footpace for the altar is desirable or not. Usually the glass line of the east window should not be less than six feet above the floor of the footpace, though there are many old examples which are less. Certainly a height of seven feet is better in a modern building.

2 The Material of the Floor.

It is best to keep the sanctuary floor simple in design and quiet and neutral in colour. Most of our churches are spoilt by nineteenth century encaustic tiling laid in elaborate patterns and mixed with coloured and glazed tiles and marbles. Sometimes the colour is so glaring as to ruin any sane colour scheme at the altar. Such floors should never be laid in modern churches, and whenever possible Victorian tiles should be removed or camouflaged. True, ancient churches were often paved with encaustic tiles in the Midlands, but there is a great difference between the old tiles with their varied shapes and colours and the dead uniformity of those of the last century. If a modern tile could be produced having the charm of texture and colour which we find in the old tiles the objection to encaustic tiles would be removed. Until then it is safer to employ stone, local if possible. Even concrete slabs form a pleasing and inexpensive floor and may often be used with good effect even in an old church, while in East Anglia the local white tiles or " pamments " are excellent. The York stones are by no means the only sort of stone paving which may be used in a church. Slate forms a very dignified flooring, and in the limestone districts the local quarry will sometimes provide a hard bed very suitable for paving where there is not too much traffic over it. In an old church particularly the stone should not be too even in texture, nor should it be laid with too great regularity of surface or jointing. Marble should not be employed in a Gothic building, but often looks well in a Renaissance church. Mosaic again is unsuitable for any but a building of Italian inspiration, and even then can only be successfully employed in a few churches.

The sanctuary floor should never be polished or so smooth as to be slippery, or the movements of the ministers and servers will be hampered by the fear of slipping up. A good foothold is essential here.

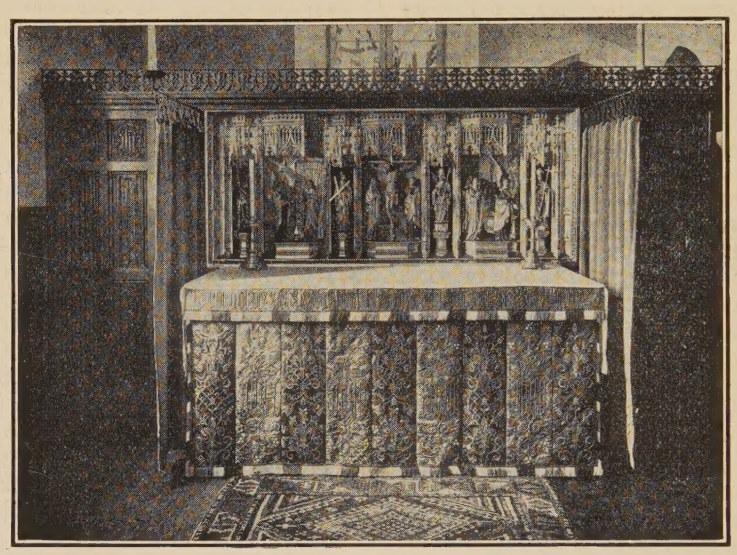
In some flagrant cases the horrors of a modern encaustic floor may sometimes be camouflaged by grey linoleum or a close meshed matting as a temporary expedient. Felt is not advisable as it is too apt to shrink on a tile floor, but it can sometimes be used with good effect on a wood floor.

3. Carpets, Mats and Kneelers.

Most sanctuaries are spoilt by being almost entirely covered by huge and cheap carpets, while pads and kneelers are distributed wherever any minister or server should possibly be expected to kneel. The

ideal is a good antique oriental rug, of the length of the altar, covering only the footpace or just running on to the next step, with a strip of plain pile carpet, normally grey or a quiet shade of blue, for the sanctuary step. A similar strip may be placed in front of the sedilia. That is, if the floor is good. When the floor is offensive a large plain carpet of the width of the altar may stretch from the footpace to the altar rail. A carpet of this size is very costly and almost unobtainable in genuine oriental work. The Wilton imitations, which are readily obtainable, have the modern failing of too mechanical a regularity in colour and texture, and do not harmonise with an old building though they may sometimes be employed in a modern Gothic church. In any case, their wearing qualities when laid on a stone or tile floor are not good.

Kneeling pads for celebrant or servers are unnecessary and fidgetting and should be removed. There are far too many unnecessary oddments in our sanctuaries.



MERROW CHURCH.

THE NEW SCHOOL OF ENGLISH CATHOLICS.

By the Rev. A. Lewis Innes.

I hope that I may be forgiven if I venture to criticize the line, which now for some time past has been taken by the Newer School of English Catholics, and of which a conspicuous illustration was furnished by the able paper (on the Faithful Departed) read by the Secretary of the English Church Union before the *Anglo-Catholic Congress* in 1920 and reported subsequently in the columns of the *Church Times*.

Broken down in health and laid aside now for very many years from any but a small share in Sacerdotal work, I have, nevertheless, striven by continuous reading to keep myself in touch with the Catholic Movement, and I must confess to being very much distressed by the present trend of things.

(1) In the first place, as it seems to me, the Newer School has completely abandoned a fundamental principle always recognized by the Older School—the principle, I mean, that, in order to ascertain the true content of the Catholic Faith, it is necessary to enquire whether any particular doctrine alleged to be a part of that Faith is to be found *in Scripture, as understood "everywhere, always, and by all"* in the Church of the Ages. Instead of this time-honoured principle, which, theoretically at least, is still maintained as binding on themselves by both Rome and Constantinople, the Newer School has adopted the altogether unauthorized and (as I believe) fallacious *theory of development* set out at the time of his secession by Dr. Newman; and that

School now bids us to enquire, not how Scripture has been "always" understood, but merely how it happens to be understood *at the present day in the Latin and Orthodox Communions, and that, without any regard to Antiquity.*

(2) In the second place, the Authority recognized by the Newer School as proposing "the Faith" to us is a different Authority from that recognized by the Older School. Instead of looking, as the Older School did and does, to *the whole Catholic Church from the beginning, the Church of all ages and all countries and all generations*, the Newer School looks simply to *that mere fragment of the Church which happens to exist in East and West to-day.*

(3) In the third place, as might, of course, be expected from the radical change of principles and of outlook, which has taken place, "the Faith" as understood in the Newer School has features not traceable in "the Faith" as understood by the Older School. Judged by the *Vincentian Test* and by the appeal to *the Whole Church from the beginning*, such doctrines (to name only one or two) as those of (i) the alleged *penal* character of the Intermediate State of the Saved, (ii) the alleged *universal Tutelary Motherhood of Our Lady*, and (iii) the alleged *present* admission to Heaven and *present* Reign of the Saints, must be reckoned as mere speculations, representing possibilities and, perhaps, in some cases, probabilities; but they can have no claim whatever to be regarded as *integral to the Faith*, nor even as *Revealed Truths*. These purely speculative doctrines are, however, now being pressed upon us by the Newer School as if they were both undoubted certainties of Revelation and also "de fide." Even the novel and purely Western doctrine of the *Immaculate* Conception of Our Lady is beginning to be treated as if it, too, were a certainty and a "Catholic" or almost "Catholic" Truth. Thus, "the Faith" as understood by the Newer School is in many points essentially different from "the Faith" as understood by the Older School. And later on (as it seems to me), its content must be still further inflated by the inclusion of other doctrines not as yet accepted by the Newer School. For that School cannot have it both ways, as, at present, it is striving (no doubt unconsciously) to do. It is very noticeable that, whereas, in regard to the doctrines just touched upon the principle of the appeal to antiquity is practically repudiated as out-of-date, it is rigorously insisted upon and used for all it is worth in regard to the Papal Claims. But this is too palpable an inconsistency to be tolerated for long. If doctrines as baseless in regard to a Tradition tracing back to the Apostolic Age as those of a *Penal* Purgatory, etc., can nevertheless be accepted as part of the Faith, there is, surely, no reason why the Papal Claims should not also be accepted in the same sense and way. The lack of a true Tradition is no more conspicuous in regard to the former than in regard to the latter.

The whole of the present Movement, as it seems to me, is directed towards domiciling among us, not a *full and complete Catholicism (that*, in the only true sense, the Older Catholic Party has long possessed) but rather a *corrupted Catholicism, a Catholicism inflated by the inclusion within it and side by side with its genuine elements of a number—and, it is to be feared, an ever-growing number—of Spurious Elements, which have no real Catholic Authority.* The movement is, in fact, in my judgment, a movement towards *the substitution of Mediaevalism and Post Mediaevalism for the true and authentic Catholicism.*

That this would have been the view of most of our great Leaders, now passed away, seems to me beyond dispute. The following quotation from a letter of Mr. Keble's "To a seceder to the Church of Rome" leaves no doubt as to what he, at any rate, would have thought about the matter.

" . . .' The Church is a Visible Society, possessed of authority.' Certainly; but then I mean by 'the Church' that of all ages, as well as of all nations; and I understand the Church of former times to be visible, *i.e.* discernible, by its records, as truly as the present Church is by the sayings and writings of those who compose it. You, I should fear, understand by 'the Church' that of this generation only. Here is a difference very material to the argument. It can hardly be safe to take your side for granted—and, on my side, there is this presumption, that all the great writers and also the Councils of the Church, in settling questions, appeal to Scripture and tradition, and do not seem to think everything concluded by the view of the present Church as by inspiration . . . In conclusion, let me say that the question cannot

be settled by our notions about the meaning of abstract words, but by evidence of certain facts. On the evidence of the great facts of the Gospel history our fathers received the Gospel doctrines, the Holy Spirit enlightening them to do so; and by the like evidence, the same Spirit enlightening us, or by the want of such evidence, we their children must needs be guided in accepting or rejecting what we are now called on to receive, *e.g.*, the prerogative of the Blessed Virgin is set forth in the account of the Assumption, much as the Intercession and Kingdom of Our Lord in the account of the Ascension. Bring me such evidence for the one as God has vouchsafed for the other, and then (seeing it is in reality equivalent to a 13th Article of the Creed) it will be time enough to call on me to receive it. But even then there would be another question to ask. There is an Anathema, if men preach any other Gospel than St. Paul preached. How are we to know what he preached, but by Scripture, as illustrated by Antiquity? Without *that*, no apparent miracle, no, not an Angel from Heaven, will justify our receiving it. If then, St. Paul taught the Pope's supremacy, or the Worship of the Virgin, or Purgatory, as part of the Gospel, shew us the proof from Scripture and Antiquity, and we will receive it; if not, we cannot with our eyes open incur the Anathema, we should not have the plea of invincible ignorance . . ."

The Rev. J. Keble, 'Letters of Spiritual Counsel and Guidance. Parker: Ed. 5, 1885. Letter to a Seceder to the Church of Rome: pp. 256, 257, 264, 265.

Mutatis mutandis, this exactly states my own feelings (and I have no doubt, those of very many others) about this whole matter; and, under the circumstances, the attitude of mutual toleration recommended in some quarters to English Catholics is surely an impossibility. That which differentiates the two main Schools, into which we are now divided, is no mere question of comparative advance, but one of fundamentally divergent principles. We are quite irreconcilably at variance with one another. If the Newer School be right, then the Older School is quite hopelessly wrong, and *vice versa*. Either the Newer School is adding to the Faith; or the Older School is presenting it in a mutilated form. There is no escape from this dilemma. And for those on either side to acquiesce quietly in the action of the other side without making every effort to counter the propaganda opposed to their own view would, surely, be nothing else but a betrayal, a very grave betrayal, of trust.

It is now some years since the Confraternity of the Blessed Sacrament was "captured" by the Newer School; and recent occurrences seem to point to the possibility of an ultimate "capture" by the same school of the English Church Union also. If this should take place (quod Deus avertat!) it must, of course, involve the ultimate secession from its ranks of all those who share the convictions of the Older School. To me, at any rate, continuance in its membership would, under such circumstances, be quite impossible, painful though the severance of old ties would be.

THE DOCTRINAL STANDARD of the CHURCH OF ENGLAND.

By the Rev. H. Adeane Byard.

The Christian Religion is said to have come into the world "as a life to be lived, and not primarily as a doctrine to be received."* This is unquestionably true, but, nevertheless, it is equally true that it is a way of life deriving its authority and ideals from a way of belief. Creed and character go hand in hand.

We may rightly regard one whose conduct is clearly incompatible with Christian standards as, at least, an imperfect Christian, yet, on the other hand, it is well to remember that in the Acts of the Apostles, persons who were desirous of being baptised were asked, not if they lived right lives, but rather if they believed on the Lord Jesus.†

Conduct was, of course, insisted on, but so also was faith, for faith colours life for good or ill according as it is sound or unsound.

The Church, which is the Body of Christ, is the divinely-appointed Guardian of the Christian Faith, indwelt by the Spirit of Truth, and it is her function to expound and interpret the Faith in accordance with the requirements of passing ages.

The history of the division of the Church is to no small extent bound up with that of various theories as to the standards by which the truth of its beliefs is to be tested, and recent controversy has raised in an

* Gore, *Reconstruction of Belief*, p. 904.

† *vide* Acts xvi. 31.

acute form questions as to the fundamental principles of the English Church in regard to Christian doctrine.

What is the touchstone which I must apply if I wish to know if this or that belief is true? What, at any rate, does the Church of England lay down as the test for the truth of doctrine which is to receive expression in public worship?

It will be well if we first consider the final and decisive criterion of a belief which is to be deemed necessary to salvation—its agreement with Holy Scripture. In regard to this point, the Church of England is emphatic, for "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."‡

We start, then, from the fact that the inspired Scriptures contain a body of truth which is committed to the Church as its charter: this truth it is to expound, to interpret and to apply as passing modes of thought require, but it may not alter or diminish or add to this truth, and it may only teach what is explicitly or implicitly therein contained. This leaves room for a certain "development of doctrine," and it is in this connexion that vital differences have arisen between the Church of England and that of Rome.

There is development legitimate and illegitimate, and the Church of England finds itself bound to protest against such a theory of development as obtains in the Roman Church, where ecclesiastical authority, summed up in that of the Pope, is exalted to such an extent that, in practice, on few occasions, but, in theory, as a general rule, the Vatican may decree as "of faith" what cannot be proved by Holy Scripture.

As an instance of legitimate development it is usual to refer to the doctrine of the Holy Trinity—if, indeed, we are prepared to describe as a "development" what is, in fact, only the formulation of a doctrine clearly to be found—albeit unformulated—in the New Testament.

It is plain that the Early Church believed in God the Father—a belief it had inherited from its Jewish precursor; it is plain that it believed in the Divinity of Jesus, and it is plain that it believed in God the Holy Spirit—as witness especially the Acts and the Epistles. But it never occurred to the Christians of that day to formulate their belief. They were intent on living the life such belief demanded of them and they had no interest in theology as such, still less in doctrinal formulae. When, however, there arose teaching which they could not but recognize to be false, they were compelled, however reluctantly and however inadequately, to express their belief in such terms as would, at least, successfully exclude the heresy.

Hence there came into being what we now know as the doctrine of the Holy Trinity, teaching nothing but what may surely be regarded as implicit in Holy Scrpture.

"When she was roused by the novelties of heretics, the Catholic Church, by the decrees of Councils, has ever effected this and nothing more—that she should consign to posterity in the security of a formal document, what she had received from her ancestors by mere tradition, summarizing great matters in a few words, and generally, with a view to greater clearness, stamping with the speciality of a new term an article of the faith which was not new."§

The English Church is able, on principle, to yield assent to the results of such a process as this, call it development or what we will, but it cannot do so when a doctrine is promulgated on the authority of the Church *alone*—independently of that of Holy Scripture. For the theory of the Roman Church, according to the decrees of the Council of Trent, is that the Bible *and* Church tradition constitute two independently valid authorities for Christian belief, as against the Anglican principle that the Bible is to be interpreted in accordance with Church tradition—a very different position, as will clearly be realised when consideration is given to certain "articles of faith" which have come into being by the operation of the Roman theory, such as, for example, the Immaculate Conception of the Blessed Virgin Mary.

From this it is clear that the authority of the Church is a highly important factor in determining what, according to Anglican principles, is necessary doctrine.‖

Here, in passing, it may be well to note what is so often forgotten, that the Bible did not produce the Church, but *vice versa*.

‡ Article vi.

§ S. Vincent of Lerins, *Commonitorium*, c. 23.

‖ On "Authority" see article by the Rev. Dr. E. J. Bicknell in *The English Catholic* for Feb., 1928, p. 3.

The Church exercised its authority in retaining and rejecting certain scriptures accordingly as it was guided by the Holy Spirit. Those that it retained—" the canonical books "—are those that in course of time commended themselves to the Church at large, and possess, therefore, Catholic authority.

The Church which was led by the Holy Spirit to regard the scriptures it had collected as conveying spiritual truths and as divinely inspired, is to be their guardian and interpreter. But since it is only reasonable to hold that the same Church which retained these books understood the sense in which it regarded them as true, it is always necessary to interpret them in accordance with the meaning originally attached to them. We are therefore prepared to adopt the famous rule of Vincent of Lerins : " We within the Catholic Church are to take great care that we hold that which hath been believed everywhere, always and by all men . . . and that we do, if we follow universality, antiquity and consent."

In determining, therefore, what is that Truth which the Church is required to proclaim, we apply ourselves in the first place to the study of Holy Scripture and, secondly, to an examination of the Faith of the undivided Church and the sense in which the Bible—and especially the New Testament—was understood by the Fathers and interpreted in the Creeds and decrees of the Oecumenical Councils.

We find, then, that there is in the Church a body of truth, in its main points, clear and definite, in detail, sometimes less so, yet such as is abundantly adequate to meet the needs of Christian people for all time and will merely require that explanation and adaptation which the Church is bound to supply if it is to keep pace with the changing modes of human thought.

We shall, of course, give full consideration to our increasing knowledge of the Bible and to the scientific explanation of those facts which are treated in the Old Testament in such a way as can no longer be regarded as satisfactory ; but if this is borne in mind and we remember the primary purpose of Holy Scripture—the teaching of spiritual truth, we shall regard those Anglican doctrinal standards which emerged triumphant from the chaos of the Reformation period as at once Catholic, in the true sense of that much misused word, and conducive to the maintenance of the Christian religion as the Way, the Truth and the Life.

BRANCH NOTICES.

BIRMINGHAM BRANCH.

A Meeting of the Branch was held at Temple Balsall on Saturday, June 2nd, at 4 p.m., when the Chairman, the Rev. H. Adeane Byard, gave an address on the Origin and History of the Society. He emphasized the positive side of the Society's work in seeking to encourage loyalty to the standards of the Anglican Tradition. The Church of England was comprehensive because of its wide following, and there was hope that it had an important part to play in the question of Re-union. The Church of England may be the bridge church in the days that are coming. A discussion followed.

By the kind invitation of the Vicar and Mrs. Fairbairne tea was served in the garden. Evensong was sung in the Temple Church at 6 p.m., the members taking part. W. C. Ellison.

OXFORD BRANCH.

On June 18 the Oxford Branch paid a visit to Quinton Church in Gloucestershire at the invitation of the Vicar, the Rev. G. H. Poole. A char-á-banc was chartered and the party left Oxford at 1 o'clock. St. Swithun's, Quinton, is an interesting Mediaeval church which has recently been refurnished on English traditional lines. There is a good " English " High Altar with riddel posts, an open Chancel ; and an exceptionally beautiful Lady Chapel in the North Aisle designed by Mr. Geoffrey Webb. The East Window of the Chapel contained a niche for a figure, with a groined canopy. This has again been filled by a beautiful figure of Our Lady and the Holy Child, and the rest of the Window has been glazed in colour.

After a careful study of the Church the party was entertained at tea in the Vicarage. They then sang Evensong in the Church.

On their return journey they visited Stanton Church, a smaller building more richly furnished on the same lines. It has a magnificent Comper Altar and screen. It is a gem.

The visit was a great success and the Oxford members would like to recommend that other branches should organize similar meetings. To-day there is a number of churches in the country really well furnished and decorated and it is a great education to see them. It is not only encouraging to the visitors but also to the parishes whose churches are visited.

We should like to recommend to our readers a pamphlet entitled " A Paper on the Eastern Churches." It was originally a paper read by the Rev. R. F. Borough to the Ashbourne Society of Sacred Studies, but it deserves to be more widely known.

It can be obtained from the Rev. H. P. Mathers, Norbury Rectory, Ashbourne, Derbyshire, price 6d.

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